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MILLENNIAL STAR.

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"For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father" (JOHN 5: 22, 23).

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FOUR REASONS WHY WE SHOULD BELIEVE IN THE DIVINITY OF CHRIST.

LET us pass to another characteristic—the third of the four. Christ declared Himself to be the future judge of the world. He does so, not once or twice, but repeatedly. It is a claim that runs all through the Gospels. We meet with it as early as the Sermon on the Mount. "Many will say to me in that day, Lord, Lord, did we not prophecy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

We meet with it in the Parable of the Tares: "As therefore the tares are gathered up and burned with fire: so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire."

We meet with it immediately after St. Peter's confession of Him at Cæsarea Phillipi: "The Son of Man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds."

We meet with it in that mysterious discourse "as he sat on the Mount of Olives": "As the lightning cometh forth from the east, and is seen even unto the west, so shall be the coming of the Son of Man. . . And He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." He it is who as Master of the house returns in an unexpected hour and takes vengeance on "the evil servant." He it is who as the bride-

groom closes the door on the unready virgins. He it is who as a master of servants rewards the one who had earned five talents and punishes the one who had been "wicked and slothful": "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord. . . Cast ye out the unprofitable servant into the outer darkness: there shall be weeping and gnashing of teeth."

And one of the last of His discourses, delivered, so to speak, with the Cross full in view, is that in which He brings before us, as in a parable, the day of judgment, "when the Son of Man shall come in his glory . . and before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats." It is, I say, a claim made repeatedly.

But pause to reflect what such a claim means. It is one which thought or imagination finds hard to measure. In front of Him are, He says, to be gathered all peoples. They will come from every clime, every continent, every age, every generation, every class. The earth will deliver up its prisoners. The sea will surrender its dead. "Before him shall be gathered all the nations." Try to contemplate the millions upon millions who are, according to the scriptural description, to be summoned to that supreme bar, and to be judged, not in the aggregate, but individually, one by one. Each will have had his separate temptation, his separate struggles, his separate failures, his separate victories. The measure of praise or blame will, in each case, be different. One will have had exceptional chances and opportunities. Another will have been kept back by exceptional difficulties and hindrances. For one there will be unforeseen allowances to be made. In the case of another there will be circumstances and surroundings which, so far from mitigating his guilt, only deepen and aggravate it. Think how intricate is even the simplest human character. Think how hard it is to undo the tangled skein of it, to unravel the threads which are so closely intertwined. Bear in mind how difficult, how impossible at times, it is to judge even one whom we know thoroughly well, whom we have every opportunity of watching, with whom we are brought into the most intimate, the most familiar, contact. How much, for example, depends on motives! You overlook much if the motive was good. You discount the worth of a deed, or ignore it altogether, if the motive was bad. Indeed, there are some philosophers who say that the motive is everything, that the value of an action depends solely and exclusively upon the intention that prompted it, and not upon the external character of the action itself. Whether this is so or not, motive unquestionably is a very important factor in any question as to a person's culpability; and motives cannot sometimes be read or even guessed at. They lie hidden. They are covered up so as to be beyond scrutiny. Often enough the motive is mixed. There is an element of good in it;

there is also in it an element that is unworthy, perhaps positively base. In such cases it becomes more than ever impossible for us to weigh and define the exact merit of an action, or to compare it with the exact merit of some other. This is so even with the actions of those whom we know best.

But Christ shrinks not from asserting His capacity and authority to judge *all* men; He shrinks not from asserting that He has alike the personal moral perfection and the intimate knowledge of souls and the spiritual insight into the secret recesses of the human heart requisite for so awful an office. He declares that the vast, incalculable multitude of the world's inhabitants will be brought before Him, and that "He will judge each with a judgment" that shall be perfect and final." There is to be no appeal, no possibility of reversal: "He will reserve no cases as involving moral complex problems beyond His power of decision." As He decides, so will the man's fate be. As He determines, so will the destiny of each be. Can words exaggerate the tremendous character of the claim? Can we overstate all that is gathered up in it? Nay, can any words adequately describe it? Does not the human mind stand appalled before it? Even a Solomon—a Solomon in wisdom, but without his vices—would shrink from deciding the eternal lot of even the basest, most brutal criminal. He would feel that there might be circumstances which, were he aware of them, would modify his judgment, would abate the rigour of his sentence. Perhaps the offender inherited passions which, in the end, overcame him. Perhaps his youth was lived amidst haunts of vice which deprived him of all real chance of learning the lessons of goodness and truth and rectitude. Perhaps his fall came only after very real fights with fierce temptation. Perhaps there were hours of sorrow and remorse, of true desires for something better and purer, of sincere wishes to be free from the chains of debauchery and lust, from the dominion of sin and crime. Perhaps he had really endeavoured to recover lost ground, and it was only when he experienced, like Jean Valjean in *Les Miserables*, the vendetta of the law, that he gave himself altogether over to evil courses. Perhaps he never had extended to him the helping hand, which might have made just all the difference. Take some saint amongst us—some Christ-like man or woman—and place opposite some ruffian or scoundrel, some habitue of our gaols, some murderer doomed to the scaffold, and say to the saint, "Judge this sinner. Determine the fate of his soul. Decide whether he is to be saved or damned." Do you think that the holiest amongst us would presume to make so terrible a decision? And yet Christ claims to be the judge of all the characters in the long history of the world. He will estimate them, in all their complexity, even where good and evil are most confused. Each soul will stand in His presence, with its confused record of good and evil, of conflict and cowardice, of real struggles and half-efforts, of honorable ambitions and contemptible aims. Nay, it will be a

question of not only outward actions, and of the motives underlying those actions, but also of hidden capacities.

> Not on the vulgar mass
> Called "work" must sentence pass;

but also on

> All instincts immature,
> All purposes unsure,
> That weighed not as his work, yet swelled the
> Man's amount" (BROWNING, *Rabbi Ben Ezra*).

But Christ says—not once, but again and again—that he will estimate that amount; that he will declare it sufficient or insufficient; that he will set the good off against the bad, the worthy against the unworthy; that he will compare and adjust, and will strike the balance with no faltering hand. He will part men, one from another, with an unfailing judgment. "He shall separate them one from another as a shepherd divideth his sheep from the goats." The third feature in Christ's ministry is perhaps the most striking, the most suggestive, the most momentous of all.

(TO BE CONCLUDED).

LETTER OF A "MORMON" MISSIONARY TO HIS CHILDREN.

MY DEAR CHILDREN:

I am in receipt of your letters dated Thanksgiving Day, and appreciate very highly the loving sentiments expressed in them. It was very kind of mother and you to spend part of the holiday writing to me.

. . . . . .

I was pleased to hear that you have taken up the Book of Mormon as a home study. I have read it through several times. The more I read it the better I like it. Like it? I love it, yes, with all my heart. I have thanked God many times for preserving it, for bringing it forth in the day in which we live, and for the privilege I have had of reading and pondering over its sacred pages.

Do you know what the Prophet Joseph Smith said concerning the Book of Mormon? He said a man would get nearer to God by reading it than he would by reading any other book. The Prophet spoke the truth. No book has ever brought me as near to God as the Book of Mormon has.

I read in the divinely-inspired record last evening the account of the man Korihor. He was, as you perhaps know, a very wise and learned man—in his own eyes. In the sight of God he was foolish and ignorant. He felt that he had a great mission to perform: to go among the Nephites and do all in his power to turn them away from "the foolish traditions of their fathers," as he termed

their belief in God and in His Son Jesus Christ. Think of that; think of this infidel trying to make the Nephites believe that there was no God, when there records were full of evidence of His existence and also of His goodness and mercy. Lehi, their first great prophet and leader, had seen God. It was by His Almighty power that Lehi and his people had been brought from Jerusalem to the promised land. Inspired prophets had taught them concerning God; and not only this, but angels had brought them messages from Him. Yet, notwithstanding all these things, Korihor tried to make them believe there was no God.

He, however, met his match in Alma, a man who was as thoroughly convinced of the existence of God as he was of his own existence; for Alma, you will remember, had seen and conversed with an angel who had come from the presence of God. Alma acted very wisely: he put the burden of proof on the infidel. "What evidence have ye that there is no God?" he asked Korihor. That was a question for which the infidel had no answer. Korihor did not have a single scrap of evidence with which to support his contention, while Alma, as he said, had all creation to prove the existence of an All-wise Creator. How Korihor was silenced is told in the thirtieth chapter of the Book of Alma.

While on this subject I will relate an interesting experience I had one Sunday evening some time ago. Hearing that a man, an infidel, was going to deliver a lecture on "Mormonism" in one of the public halls of this city, my companion and I decided to attend. There was a large audience. The lecturer was, like Korihor, a learned man and an able speaker. He devoted considerable time to Joseph Smith's visions, characterizing them as hallucinations, things which young Smith believed he had seen, but which in reality were the workings of a disordered mind, caused by attacks of epilepsy.

At the close of the lecture I was given the privilege of replying. I told those assembled some of the wonderful things "Mormonism" has accomplished: that it has gathered into one fold tens of thousands of people of many creeds and from many lands, and bound them together in the bonds of brotherly love; that it has redeemed the desert and made it blossom; that it has dotted the great West with cities, towns and villages, with homes in which dwell hundreds of thousands of peaceful, contented, happy people. "These," I said, are some of the fruits of 'Mormonism.'" And then I asked the people if they really believed that all these things had been brought about by epilepsy.

Continuing, I said: "My friends, I understand that many of you have renounced the faith of your fathers, and accepted in its stead the teaching of Mr. W—— (the infidel lecturer). Let me ask you, What has he given you in exchange for what he has taken from you? I will answer that question for you: he has given you doubt in exchange for belief, despair in exchange for hope and

trust. Ask him if there is a God, and he will answer, 'I do not know.' Ask him if there is a hereafter and a resurrection, and he will give you the same answer. Ask him if there is a judgment seat, and if men will be judged for the deeds done in the body, and his reply will be the same as before: 'I do not know.' My friends, do these answers satisfy you? I then pointed out to them the difference between the atheist, the infidel, and the Christian: The atheist says, 'There is no God.' The infidel says: 'I do not know.' The Christian says: 'I know that my Redeemer liveth.'

"But just for the sake of argument," I said, "let us say that there is no God, no hereafter, no resurrection, no judgment, no rewards or punishments. Notwithstanding this, I will continue to strive to live the life of a Christian, while Mr. W—— prefers the life of an infidel. In the course of time he will die and be buried; I also will answer the summons of death and be consigned to the silent tomb. Now, if death ends all, I will be as well off as Mr. W——, and he will be as well off as me; I will not have lost anything by having lived a Christian life, and Mr. W—— will not have gained anything by having lived the life of an infidel. But granting, just for the sake of argument, that there is a God, a hereafter, a resurrection, a judgment seat, rewards and punishments, who will be the winner in the end? I will. If there be no God, I cannot lose anything by living a Christian life, while if, on the other hand, there be a God, I will gain everything by living such a life."

And so, my children, you see it pays to believe in God and to be a Christian; yes, it pays in this life, even if there were no other.

BEAUTY FROM FRAGMENTS.

In a certain old town was a great cathedral in which was a wonrous stained-glass window. Its fame had gone abroad over the land. From miles around people pilgrimaged to gaze upon the splendor of this masterpiece of art. One day there came a great storm. The violence of the tempest forced in the window, and it crashed to the marble floor, shattered into a hundred pieces. Great was the grief of the people at the catastrophe which had suddenly bereft the town of its proudest work of art. They gathered up the fragments, huddled them in a box, and carried them to the cellar of the church.

One day there came along a stranger, and craved permission to see the beautiful window. They told him of its fate. He asked what they had done with the fragments. And they took him to the vault and showed him the broken morsels of glass. "Would you mind giving these to me?" said the stranger. "Take them along," was the reply; "they are no longer of any use to us." And

the visitor carefully lifted the box and carried it away in his arms. Weeks passed by; then one day there came an invitation to the custodians of the cathedral. It was from a famous artist, noted for his master-skill in glass-craft. It summoned them to his study to inspect a stained-glass window, the work of his genius. Ushering them into his studio, he stood them before a great veil of canvas. At the touch of his hand upon a chord the canvas dropped. And there before their astonished gaze shone a stained-glass window surpassing in beauty all their eyes had ever beheld. As they gazed entranced upon its rich tints, wondrous pattern, and cunning workmanship, the artist turned and said: "This window I have wrought from the fragments of your shattered one, and it is now ready to be replaced."

Once more a great window shed its beauteous light into the dim aisles of the old cathedral. But the splendor of the new view far surpassed the glory of the old, and the fame of its strange fashioning filled the land.

May not God find ways to gather up the fragments of wasted lives and reconstitute them in His Own Image, as this great artist reconstructed the window?—*Grace and Truth.*

THE SAVING LIGHT.

KEEP the light that God has kindled
On the altar of your soul—
Keep it burning—brightly burning,
While life's stormy billows roll.
'Tis the lamp of your salvation—
Feed the flame—ne'er let it cease;
And 'twill guide you through the tempest
To the port of Endless Peace.

Throw the light of noble actions
Like a beacon o'er the wave:
You may win to Mercy's haven
Souls whom Jesus died to save.
If one child of God you rescue,
Help one sinner gain the shore,
Great will be your joy, your glory,
In the glad Forevermore.

ORSON F. WHITNEY.

WHAT matters then where your feet stand, or wherewith your hands are busy, so that it is the spot where God has put you, and the work which he has given you to do.—GEORGE ELIOT.

"FAITH will not make the sun rise sooner, but it will make the night seem shorter."—T. T. LYNCH.

THURSDAY, DECEMBER 15, 1921.

EDITORIAL:

WAS HE ONE OF THEM?

EVERY reader of the Book of Mormon is familiar with the story of the Three Nephites, and the wonderful promise made to them by the Saviour that they should remain on earth superior to death, and bring souls to him: a promise similar to that given to the Apostle John (John 21: 20-23; D. & C. 7). The Book of Mormon episode is thus recorded:

And when he had spoken unto them, he turned himself unto the three, and said unto them, What will ye that I should do unto you, when I am gone unto the Father?

And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired.

And he said unto them, Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me.

Therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven. . .

And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger, save it were the three who were to tarry, and then he departed. . .

Behold, I was about to write the names of those who were never to taste of death; but the Lord forbade, therefore I write them not, for they are hid from the world.

But behold I have seen them, and they have ministered unto me;

And behold they will be among the Gentiles, and the Gentiles shall know them not.

They will also be among the Jews, and the Jews shall know them not. . .

And they are as the angels of God, and if they shall pray unto the Father in the name of Jesus, they can shew themselves unto whatsoever man it seemeth them good (III. Nephi 28: 4-7, 12, 25-28, 30).

There have been various instances of the fulfillment of the Saviour's promise to the Three Nephites in the experience of members of the Church of Jesus Christ of Latter-day Saints. One of especial interest at the present time is a personal reminiscence of Sister Mary Wells Whitney, who is now connected with the European mission. Here it is, as related by Sister Whitney to the present writer:

"The incident happened many years ago, at our home in Salt

Lake City. My husband was away, and the only other members of the family in the house besides myself were three of our little boys. It was early spring and I was busy house-cleaning. Hearing the door bell ring, I went to the door, opened it, and there stood an elderly man, with white hair and beard, neatly dressed, straight as an arrow, and altogether respectable in appearance and respectful in manner. He asked me if I could help him. I told him I had no money, but if he needed food I would gladly give him some. He answered: 'I would be very grateful.'

"The unusual answer somewhat surprised me, but being very much occupied at the time, I paid but little attention. I showed him down into the kitchen, on the basement floor, spread what I had before him, and left him sitting at the table. The little boys were playing there at the time, and I told them to stay with the stranger and wait on him, while I returned to my work on the floor above.

"After awhile I heard the clatter of feet running up the stairs; and here came the boys, all breathless and excited, the oldest exclaiming: 'Mama, I bet that was one of the three Nephites.' 'What makes you think so?' I inquired. Here spoke up the second boy, who had had the toothache when the visitor arrived: 'I was holding my hand to my face, and he said, Son, what is troubling you? I said, I've got the toothache, and then he said, It will ache no more. And it stopped aching right then, and hasn't ached since.' The boys also told me that when the stranger departed, he said: 'Peace be unto you and your house.' They likewise related how they rushed out after him, and looked up and down the street, and through the back yard, but could not see him anywhere. My youngest son said: 'Mama, I even looked into the furnace room, and he wasn't there.'

"I do not think I am over-credulous in regard to such things, but the impression made upon my mind by that venerable stranger and his pleasing address, coupled with the excitement of the boys and their expressed conviction as to who he was, caused me to marvel. I have never been able to entirely banish the thought that possibly the boys were right."

In the November number of the *Juvenile Instructor* Miss Maud May Babcock, an instructor at the University of Utah, narrates a somewhat similar experience, had by her and a lady friend who was not then a member of the Church, a number of years ago, while out among the mountains. Sister Babcock says, in part:

"During the summer of 1900, I spent my vacation at Brighton, Silver Lake, Utah. It was the first opportunity I had had to spend any length of time in the mountains, and I was so enthusiastic and ambitious that I wanted to climb every peak. Each day I explored some wonderful point around Brighton, on foot and on horseback. Carrie Helen Lamson, a school teacher, some years older than I, was my companion on most of the trips."

"On one ride we explored the canyon beyond Alta, in Little Cottonwood, and finding ourselves on the pass between there and American Fork Canyon, we pressed on, hoping to climb a high peak we could see at the head of the canyon. . . It was much higher than we thought, and as we gained each height we found yet a higher point ahead, so that when the top was finally reached to our astonishment we were on the very top of the world."

"To the north and west, over the mountains, lay Salt Lake and Ogden, like toy cities, with the Great Salt Lake stretching between, like a vast mirror. To the west, between the ridges, was American Fork Canyon, and Provo Canyon farther south, while behind to the east was Provo Valley, like a huge checker-board. Near us, nestling in the very tops of the mountain range, we could count thirteen lakes, while to the east, range upon range of blue mountains, like billows of the ocean, seemed to roll on and on into space."

"I then made a plan to go farther and make a two days' trip over the trail we had come. . . We reached, as we thought, the trail near a deserted mine dump over Dog Lake, about seven o'clock in the morning, but soon could get no farther, nor get back without crossing a crevice filled with shale. I tried to force my horse across, but when the shale began to slide, he would not move. Miss Lamson's horse would not make the attempt, and she was farther down the side of the mountain than I was. Seeing that both my horse and I were in danger of sliding down the mountain a thousand or more feet, I dismounted as carefully as I could, in fear for my own life and that of my horse. I climbed slowly and carefully around the shale bed up to the top of the mountain to look for help, hoping that I might see some stray prospector. But no; although the top was like a lawn sloping in every direction, no one was in sight. Not a living thing to be seen; only the grandeur of the mountains spread before me in the stillness of the early morning."

"At this crucial moment, fearing the horse would any moment slide down the mountain and I would be dashed to death after him if the shale began to move, I prayed my Heavenly Father for help. As I raised my head, a voice above me said, 'How did you come here, my daughter?' I jabbered in my relief and excitement, trying to explain our predicament, and before my explanation was finished I was standing on the top, with Miss Lamson, and both our horses in a semi-circle facing the stranger. We had no recollection of how we or the horses got there. The man had a gray, Vandyke beard, a cap on his head, and was dressed in very new blue overalls. He was very clean, and I was surprised to notice his white hands, as if unused to manual labor. He addressed me as 'My daughter,' and although Miss Lamson asked him several questions, he directed his answers always to me instead of to her. I inquired about the road and the way, and he said, 'Go right

on, my daughter, the way you are going, and you will be all right.'

"While talking to him, unconsciously we got on our horses. Before we had gone twenty feet, it came to me that I had failed to thank the man who had saved our lives. I turned to atone for my neglect and ingratitude, but although we could see at least a mile in every direction, the stranger had vanished. We seemed to have been in a daze from the wonder and marvel of our experience, which had seemed perfectly natural, when it rushed over me, and, as inspired, I said, 'He was one of the three Nephites.'"

W. A. M.

ELDERS MCKAY AND CANNON IN LIVERPOOL.

Elder David O. McKay, of the Council of the Twelve, and his traveling companion, Elder Hugh J. Cannon, President of the Liberty Stake of Zion, were welcome visitors at the headquarters of the European mission, on Friday, the 9th inst. They were on their way home, after a year's travel in various missions of the Church. They first visited Japan, after which they went to Korea and China. The Hawaiian, Tahitian, New Zealand, Samoan, Tongan and Australian missions were visited in turn. The brethren spoke very highly of the splendid work done by our missionaries among the natives of the Islands, the fruits of which are clearly seen in the lives of those who have accepted the Gospel. Prospects for the future, they say, are exceedingly bright. Proceeding to Java, they passed through the Straits Settlements, and on to Singapore, Penang, and Rangoon, after which they went to India, visiting Calcutta, Delhi, Agra, and Bombay. They then turned their steps toward Jerusalem and the Holy Land. In Syria they had the pleasure of meeting Elder J. Wilford Booth, who has charge of Church affairs in Armenia; they also spent a short time with members of the Church at Aleppo and Aintab. On their homeward journey, the brethren spent a brief but delightful period in the Swiss and German and Netherlands missions, holding meetings in Lausanne, Basel, and Frankfurt, and attending on Sunday, the 4th inst., a conference at Liege, in Belgium. They were astonished at the great missionary work that is being done in those places; people are flocking to hear the Gospel message, and hundreds are receiving it with gladness.

On arriving in London, Wednesday evening, the 7th, Elder McKay took train for Glasgow, his former field of labor, where he visited old-time saints and friends and addressed a well-attended meeting. Elder Cannon remained in London, to look after the transfer of luggage, etc. With the best wishes of President and Sister Whitney, and the Elders laboring at the mission headquarters, the visitors sailed from Liverpool, Saturday, December

10th, per s.s. *Cedric*, bound for New York. It was their intention to proceed directly to Utah, hoping to spend Christmas with their loved ones at home. Bon voyage!

MINUTES OF THE LIVERPOOL CONFERENCE.

THE regular, semi-annual Liverpool conference was held jointly in Blackburn and in Burnley, Sunday, December 4th, 1921, Elder George T. Patrick, clerk of the conference, being in charge at the latter place. "O, how lovely was the morning" was sung spiritedly by the congregation, after which President John E. Owens offered the invocation. After singing "How great the wisdom and the love," the Sacrament was administered. Sisters Nora and Mary Duckworth sang a duet, and "The Personality of God" was very ably described in a dialogue by Brothers Thomas Hardy and Anthnell Duckworth. An interesting report of Relief Society work was given by Sister Sarah Alice Eastwood, and Brother Tom Mozley told of the interest that is being taken in M. I. A. work by the members of the Nelson branch. A recitation, "A little boy's pledge," was given by Luther Espley, and the sixth chapter of Ephesians was recited by Doris and Lillian Owens. Elder James H. Western asked questions concerning the restoration of the Gospel, to which ready and intelligent answers were given. Singing, "We thank thee, O God, for a Prophet." Benediction Brother Harry Rogers.

The afternoon session commenced at 2 o'clock, by the congregation singing "Arise, O glorious Zion." Invocation, Brother Henry Eastwood. The anthem, "He rose," was sung very feelingly by the choir. Elder Patrick presented the general, mission and conference authorities, who were sustained unanimously. "Praise to the man who communed with Jehovah," was sung by the congregation, after which addresses on Gospel doctrine were delivered by Elders Bailey, Parkinson, Western and Free. The session was brought to a close by the assembly singing "Do what is right." Benediction by Brother James Pickles.

The third session of the conference commenced at 6 o'clock, with a large congregation of saints and investigators. "Come, listen to a Prophet's voice" was spiritedly sung by the assembly, as was also the second hymn, "An angel from on high." Brother Tom Mozley offered the invocation.

Between the first and second hymns, and before any remarks had been made, a charming little poem, written by President Wilford O. Woodruff, and dedicated to Sister Mary Wells Whitney, was read to the congregation by Miss Ethel Espley, a girl of tender years. The poem, with a beautiful bunch of roses, was the gift of the Burnley branch Relief Society. The verses follow:

MISSION MOTHER.

May Wells Whitney, Mother fine,
You've left your home and come to mine.
While you're here, we hope you'll see,
We make you welcome as can be.

This rose I pin upon your breast,
A sign of love for you, our guest.
We love you for your gentle ways.
Your pleasant smile and word of praise.

Some people speak with words like flame;
Your kindly deeds make dear your name.
When you have gone across the sea,
Returned to home, remember we,

Your sisters in old Lancashire,
Will still remember and admire
Your gentle, unassuming ways.
God bless you! and prolong your days.

President Orson F. Whitney said he realized that he was standing on historic ground. It was in the district of Lancashire that the restored Gospel of Christ was first preached in England, some eighty-four years ago. In the year 1837 the Church, because of internal troubles, had entered upon the most critical period of its history, and the Lord revealed to the Prophet Joseph Smith that "something new must be done to save the Church." That "something" was the sending of missionaries to foreign lands, even to Great Britain. In obedience to the divine command, Elders Heber C. Kimball, Orson Hyde, Willard Richards, and others, were sent to begin the great work of gathering scattered Israel to the land of Zion. The Lord, true to His promise, prepared the way before his servants; many heard and accepted their message with gladness, and in a short time two thousand souls were brought into the fold of Christ. The Gospel was first preached in a small chapel, the pastor of which, Rev. James Fielding, was a brother of Elder Joseph Fielding, one of the missionaries from America. Many of his congregation accepted it, in consequence of which the missionaries were denied the privilege of using the chapel, and were obliged to preach in the open-air, or in private homes. Their labors were crowned with success. Other missionaries followed; large companies of converts flocked to the bosom of the Church, strengthened the hands of the Lord's servants, and helped to ward off the threatened destruction. The large congregation listened with rapt attention while President Whitney told of the visit of Moses, Elias and Elijah to the Prophet Joseph, who received from them the keys of authority pertaining to the great latter-day work. The division of Israel in the days of Jeroboam and Rehoboam, and Israel's subsequent dispersion, which sprinkled the nations with believing blood—the blood that now tells the story

of the gathering—were themes likewise dwelt upon. In the Lord's own time the "Lost Tribes" will return from the "north country," and will gather to Zion on the American continent, while Judah will gather to Palestine and rebuild Jerusalem. "Mormonism" is the Lord's work, and its mission is to bring together all things in Christ.

The choir sang the anthem "Jerusalem," and the benediction was pronounced by Elder John H. Parkinson.

At the Borough Chambers, in Blackburn, there were present: Elder William A. Morton, of the Liverpool Office; President Wilford O. Woodruff, and other Elders of the Liverpool conference. The morning session commenced at 10:30, by the congregation singing "O, how lovely was the morning." Elder Ronald M. Jones offered the opening prayer. The Sacrament was administered by Elders Walter Thompson and George Easter.

President Woodruff heartily welcomed all present, and requested them to exercise their faith and prayers for the success of the conference.

An interesting program was rendered, in which members of the Y. M. and Y. L. M. I. A., the Sunday-school, and Deacons of Blackburn and Wigan branches took an active part. Elder Richard Tinsley delivered a short address, exhorting the saints to live the Gospel, so that they might preach it by example. Elder George Easter, President of the Liverpool branch, spoke impressively. He showed that salvation and exaltation are held out only to those who hold fast to the faith and endure to the end. The congregation sang "We are marching homeward," and Brother John Bell pronounced the benediction.

The afternoon session commenced at 2:30. After the preliminary exercises, President Woodruff presented the general and local authorities, who were unanimously sustained.

Elder Bleasdale spoke interestingly along lines of genealogical research, and urged the saints to employ every means in their power to obtain the genealogy of their forefathers, that they, with them, might be made partakers of eternal glory. Sister Bleasdale told of excellent work that is being done by the Relief Societies in Zion, and also of the great interest that is being manifested by the saints there in the glorious work of helping to redeem their dead, a work that is just as important as the saving of the living.

Elder William A. Morton occupied the remainder of the time. Said that God is no respecter of persons. Because a person is born in Zion is no guarantee that he will be saved and exalted in the Celestial Kingdom of God. It is a splendid thing to be born of goodly parents, in the land of Zion, in the new and everlasting covenant; but these things bring with them great responsibilities; where much is given, much will be required. Spoke on the necessity of earnest, fervent prayer in order to procure the blessings of

Heaven. "We thank thee, O God, for a Prophet" was sung by the congregation. Benediction by Sister Annie Sharples.

There was a large congregation of saints, investigators and friends at the evening service, which commenced at 6 o'clock. Singing, "Come, come, ye saints." Invocation by Brother Newton, of the Manchester conference. The second song was "O say what is truth?" after which Elder Fred J. Webley delivered an interesting address on "Temples and temple work."

President Woodruff said he regretted exceedingly that the conference had to be divided. He had searched diligently, but had not been able to secure a hall large enough to accommodate all the people. Said that love, unity, and the guidance of the Holy Spirit are absolutely essential to success.

Sister Marjorie Lancaster recited very pleasingly President Heber J. Grant's favorite poem, "Let each man learn to know himself."

Elder Morton said that in order for people to enjoy the blessings of the Gospel they must be lovers of truth, humble, obedient, and willing to make sacrifices, if necessary, for the truth's sake. The difference between the Church of Jesus Christ of Latter-day Saints and other churches may be compared to the difference between still pictures and moving pictures; the churches of the world are stationery; the "Mormon" Church is full of life and action. The Elders of the Church of Christ are preaching an up-to-date religion, the Gospel of Eternal Progression.

After singing "The time is far spent," Elder Thomas G. Finch, who acted as clerk, pronounced the benediction. Everybody was delighted with the meetings, and it was voted one of the best conferences ever held in Lancashire.

THINGS WORTH NOTING.

THE Pasteur Institute of Paris hopes to cure sea-sickness by a remedy shortly to be given to the public free of cost. After long and patient study the Pasteur Institute found that neither dogs, rabbits, chickens, nor pigeons suffered from sea-sickness. How this fact is proved is another story, but Dr. Pozerski, of the institute, says he has solved the problem.

SPEAKING in London, on the 5th instant, Sir J. Frank Colyr, the well-known dental surgeon, advised parents not to give their children sweets. The advice was received with some laughter, and Sir Frank exclaimed: "It is no good giving that advice, I know. Everywhere one goes one sees people chewing sweets. I am one of those who regard sugar as the curse of the race so far as the teeth are concerned. Glucose, too, is a great cause of decay. My advice to parents is to keep the children away from sugars."

THE General Board of Primary Associations is establishing at Salt Lake City a Convalescent Home and Day Nursery, a building for this purpose having been graciously turned over to the Board by the Church. Children up to fourteen years of age, in need of hospital, medical or surgical care

will be admitted to the institution. The home will be affiliated with the Dr. Groves L. D. S. Hospital. All operative cases will go directly there, and as soon as possible be transferred to the Convalescent Home, where under skillful supervision and the most pleasant surroundings, everything possible will be done to assist towards speedy and complete recovery.

FROM THE MISSION FIELD.

Releases and Departures.—Elder Harold H. Jenson, honorably released as traveling Elder in the Birmingham conference, and Elder George H. Hansen, ex-president of the Manchester conference, sailed for home, December 7th, 1921, per s.s. *Melita*.

Arrivals and Appointments.—On Saturday, December 3rd, 1921, the following missionaries arrived at Liverpool, per the s.s. *Minnedosa*: William Clark Thornley, Smithfield, Utah, and Vernon Walters Maughan, Wellsville, Utah, appointed to labor in the Birmingham conference; Delbert Smith Robison, Morgan, Utah, London conference; Clarence W. Jones, Rigby, Idaho, and Ozias Harvey Harward, Aurora, Utah, the South African mission; Willard Smith Miller, and Otto Buehner, both of Salt Lake City, and Cecil Andrew Cunningham, of Grace, Idaho, the Swiss and German mission.

Gratifying Report from the Netherlands.—Elder R. E. Weight, secretary of the Netherlands mission, reports that splendid progress is being made there. He says: "During the eleven months of this year our Elders have distributed 291 copies of the Book of Mormon, 175 other standard works of the Church, 507 miscellaneous books, 166,154 tracts, and 31,655 pamphlets. Besides this they have visited 3,332 families of investigators, outside of tracting hours, and have held 8,058 Gospel conversations. There were 225 baptisms, and this number will be increased before the close of the year. The Elders are hard-working, faithful men; a splendid spirit exists between them and the saints. Notwithstanding many of the saints are out of work, they assist the missionaries in every way possible."

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